refrained from mixing with other nations, marrying only among themselves. They have, therefore, preserved their original racial characteristics: These groups include:

(1) The *Samaritans* descended from the Israelite tribes, who were spared at the conquest of Samaria in 722 B.C., and who as early as the fifth or fourth century B.C. formed a separate sect in Palestine, with its religious centre on Mount Garizim, near Sichem, not in Jerusalem. They still live, a remainder composed of some 200 persons, at Nablus (Sichem) in Palestine; they are counted among the Oriental Jews,

(2) The *Karaites* separated from the other Jews in the eighth century A.D., because they accept the Bible only, rejecting the oral tradition of the Talmud. Their origin and first centre was in Syria, but from there they spread to Asia Minor and to the coasts of the Black Sea. When, in the ninth century, the Khazars embraced Judaism, many of them became Karaites, and the land of the Khazars, the Crimea, remained for centuries the Karaite centre. They spread, however, also to the Ukraine, Poland, and Lithuania. In time their numbers suffered a severe decline. In Soviet Russia, at the census of 1926, 8324 Karaites were enumerated, being treated not as a religious community, but as an ethnic group or nationality.

Another few thou-
sand inhabit Turkey, especially
Constantinople, and a few
hundred live in G-alicia (in the town of
Halicz), in Poland,
and Lithuania.[1]

(3) The *Marranos* are descended from
Spanish or Portu-
guese Jews, who, in the fifteenth and sixteenth
centuries, to
escape expulsion accepted baptism, but have
retained the
memory of their Jewish origin, and have
secretly continued

[x] Not identical with the Karaites are the so-called "Crimtchaks",
Jews long settled in the Crimea. They have probably
come from Italy
and elsewhere, at the time when the Crimea was under
Genoa. They
number about 6000, speak Tartar, and live mainly at
Bakhtchisarai,
the old residence of the Tartar Khans.